

THE NOTRE DAME SCHOLASTIC.

Disce quasi semper victurus; vive quasi cras moriturus.

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No. II.

Lays of the Dissecting Room.

NO. II.

THE GASTRIC JUICE.

AIR:—*Gaily the Troubadour.*

I.

Gaily the Gastric Juice
Tackleth the hash,
As thro' th' œsophagus
Down doth it splash.

CHO.:—Singing: "To welcome thee
"Hither I sail;
"Lady Dyspepsia
"Ne'er shall prevail."

II.

She at such arrogance
Hopelessly wept,
While still the patient to
Plain living kept.

•CHO.:—Singing: "Too long hast thou
"Plagued me of yore;
"Lady Dyspepsia,
"Rule here no more."

III.

Hark! 'tis the cocoa-nut
Breathing her name,
As to the cardiac
Portal he came.

CHO.:—Singing: "To herald thee
"Hither I come;
"Lady Dyspepsia,
"Haste to thy home."

JUSTIN THYME.

Support the Press.

Uphold the press? Yes! but the right press. This is an age of reading. Books of every sort are readily obtained—good books, bad books; books of piety and books of blasphemy; books of history, more or less reliable; books that pass under that name, that are filled with every kind of prejudice, and give but an *ex-parte* statement. We have books, too, of fiction of every grade, from those which elevate the imagination to the highest moral and spiritual aspiration, to those which sink it to the lowest degree of turpitude—aye, books so coarse and revolting in their tendencies as scarcely to bear being alluded to by a decent pen.

Yet all these find readers; and, if the report of the news-dealers and the sellers of cheap papers is to be trusted, the sensational, the exciting—no matter how base the morality inculcated—sell in the proportion of one thousand to one of solid works. They carry away the palm, but what else do they do? Parents, have you ever reflected that books read in the impressionable days of youth have a lasting influence on the mind? As in days of old it was said, "Tell me with whom you go, and I will tell you what you are," so now, with equal truth, it may be said: "Tell me what sort of books you read, and I will tell you what you will become."

And yet how little attention is paid to the casual reading of the young! The very newspapers teem with the relation of infamous transactions, and these newspapers, being caught up by the young, by their means the bloom of innocence is worn away, or tarnished by mental association with the horrors of depraved society. There is more evil in this than at first appears. The poet truly says:

"Vice is a monster of so frightful mien
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

—*Pope.*

Familiarity with vice in books is not less dangerous than in a companion; and it is more insidious, because the revolting accompaniments are less prominent. The daring feat, the delineation of secret of forbidden delight act on the imagination and prompt to imitation. The child-reader revels, and takes part mentally in transactions of which he ought not to know the name, and thus the purity of his imagination is sullied, even if no worse evil attend on this course.

The books presented to the young, and even the newspapers, should contain wholesome directions, praiseworthy examples, and only such should reach the childish hand. To give one good book and allow access to another more sensational, or to one of dubious tendency, is to nullify the effect of the first; for the youthful powers are far more quickly excited by highly-wrought-up appeals to the imagination than to the deductions of reason.

This is not to say that the imagination of the young is not to be catered, for so beautiful a faculty could not righteously be left in abeyance; but there is a right way of fostering it as well as a wrong one.

The Christian idea, which refers all to God and sees in all human good only a reflex of divine good,

can surely present a whole library of volumes full of interest and capable of exciting the most pleasurable emotions. All that the press needs is encouragement, and there is talent—not to say genius—enough to provide for our Catholic youth all they need. But Catholic publishers complain that their books hang on hand, while those of their neighbors find ample sale, whether for their fiction or scientific hypotheses.

Books need to be *looked over* for the establishment of Catholic Libraries—expurgated before admitted. There is, nowadays, too great a facility in admitting theories which imperceptibly undermine the foundations on which Faith and Truth rest. A child's undeveloped soul must be kept pure and unsullied, in order to enable him to compass the vital spirit that should animate him; it should be kept pure even from crude theories that pass for science, but are in fact the materialistic myths which, under the guise of free inquiry, ignore the Divine element from which all true science springs. The trail of the serpent is nowhere more prominent than when it coils around incontestable facts, and gives to those facts another meaning than the one by which they illustrate the divine science of which they are the type.

Truth is one: let it be presented in its unity, in its harmony to the regenerated soul of a child. Let us have libraries fit for their use; let us circulate magazines filled with truthful adventure, or, if fiction is required, let that fiction be a picture of the effect of Truth on the human mind. Let us have no more representations of terrible crimes presented to the youthful vision; for, however such may be modified by its pictures of remorse resulting from that crime, the worldliness and luxury that occasion deeds of darkness ever stand out too prominently, are drawn with too realistic a pencil, are delineated in too fascinating a manner not to tempt the young reader to wish that he too might participate in such pleasures, each one flattering himself the while that he could pass the ordeal unscathed.

Yes, let Catholic libraries of healthy literature be multiplied; let our magazines—of which there are already some valuable ones—increase in number, and let some of them adapt themselves especially to the young mind; this were easily done, if parents would but take the matter in hand and *consider themselves* responsible for the reading-matter furnished to their children.

The learned can find in learned books their mental pabulum, but the vast range of people who—without being learned—are seeking intelligence and interest beyond mere physical wants, must be cared for. Thousands lay down an article because it is too dry, who would recognize the truth such article contains were it illustrated by a tale. We want tales not merely to amuse, but to show the relation that the individual bears to society; to make manifest that the building up of the spiritual life of that same society is the only safeguard for the well-being of the individual.

Society is becoming too animalized, too materialized in its spirit and tendencies—*practically* it is assumed that we are derived from animals; the fact

that we are children of the Most High God, and that our happiness consists in the indwelling of the Divine Essence in the soul, is virtually ignored. We do not realize that happiness must have its seat in the soul, that the soul must be united to God, even of earthly tranquillity. And yet all history might teach this important lesson, were history written of the people instead of the warriors and devastators of the human race.

Were the false views of glory exposed to view, were the true representation of what the people suffered that *one man* might be exalted and borne on the shield of victory, made potent, we should realize, as Cowper sings—

“War is a game that were their subjects wise
Kings could not play at.”

In fact, were the true principles which govern society inculcated from childhood upwards, making known the true nobility of man when his soul is divinely developed, we might re-enter securely the golden age of the ancients, or that of the early Christians who were “one in heart and soul.”

The future of society depends on the generation now growing up. Whether it be bad and retrogressive into barbarism, or whether it be good and progressive—ever upwards and onwards till it meets the supreme truth in God—depends very much on the books, magazines, and daily papers, which interest the youthful mind.

A taste may be formed for healthy mental exercise, as, alas! a taste may be perverted by unhealthy stimulants; and in this latter case the injury done is often unperceived until it is irreparable.

When we first enter an ill-ventilated building, the atmosphere of which has been rendered fetid by the crowds who have consumed the oxygen and unfitted it for being breathed, we are perhaps conscious of an unpleasant odor, but after sitting a while we become less and less conscious of it, though the poisonous exhalations enter our being at every breath we draw, and prepare it for the reception of disease. It is so also with the unwholesome *atmosphere* of worldly, sentimental and sensational books—to say nothing of those detailing criminal transactions; the atmosphere wraps us round, we inhale its poison, it goes to form our very frame, to become a part of ourselves; we know not how we got it, but it is there, call it afterwards by what name we will, notion, idea, liberality or liberty; we have imbibed somewhat of the world's poison, and it will taint our every act.

The children of this world are wiser in their generation than the children of light—they withhold from their offspring all that they deem superstitious. They ridicule and abuse all that fosters the union of the soul with God. Many grow up, like John Stuart Mills, in total ignorance that their soul is the organ by which to approach God, and that only by that approach can its powers be developed.

Let us, as Christians, be as careful for soul-development as these are for self-reliant, intellectual culture. And to do this, we must watch over the

"reading" of our young people, and provide for them such as will give them true ideas of right and wrong, whether by story of travels, adventure of the past records of mankind, or of animal nature.

In times gone by, the Masters of Science were Catholic. That it may be so again, demands only a recognition on the part of parents on the duty of upholding exclusively for their children Catholic literature—a literature of wider range, perhaps, than they dream of, since all that is highest, best, in poetry, fiction or real history, is essentially Christian, and therefore Catholic.

M. A. S.

Qui Loquitur Veritatem.

O patriæ sedes! oculis his quando licebit
Visere vos? Mea mater ibi fraterque sororque
Et grati comites spectant, in littore stantes,
Omnem longinquo venientem, ut tangeret ora,
Navem. Non nostrum celeres, non vultis amatum
Huc afferre rates. Sic irreparabile tempus
Præterit, et mœsti suspiria pectore mittunt.
Dilecti, gemitus non profundatis amarus.
Hic facies cerno lætas subridet amicus:
Ædes magnificæ campique videntur amœni;
Hic pia delectant aures modulamina cantus;
Hic auro domus ipsa Dei gemmisque coruscat,
Et ritus celebrat stricto de more sacerdos:
Hic omnis tandem generis solatia dantur.
Ast citius non os loquitur sonitusque feruntur
Auribus ignotos quibus ullum mente notare
Proh dolor! haud ullum potui nec reddere verbum.
Mens refugit proferre sonos quibus omnia pingam.
En res: non potero regionis discere linguam
Hæc me canities non cessat vera monere,
Ergo, nec potero, dico flens! utilis esse.
Expectate mei, veniam; quid longius instem
Nequicquam crucians animum? quid inutile membrum
Non arcere cito vellem? Cur irrita nitar?
Vos juvenes, istam linguam, dum tempus habetis,
Discite, ne miseram sortem doleatis eandem.

NOVITIUS.

Philosophy and Revelation.

Philosophy! *Love of wisdom!* Beautiful name, of a still more beautiful science! But why is it that so many followers of this science are led astray, and fall into such great errors? We are astonished when we see men endowed with reason and intelligence admitting and teaching absurdities. Can we say that they rightly employ that intelligence which is capable of discerning truth from falsehood, and good from evil? Are not they who pretend to explain everything by mere human reason to be classed among fools rather than philosophers?

Such questions readily suggest themselves when we are placed face to face with the thought of man's condition upon this sublunary sphere, and we, for once, begin to realize that there are truths which lie at the foundation of all knowledge, and which, when clearly determined and made known,

lead to the perfection of all human progress and development.

The questions which, above all others, should have a true and adequate solution are: "Whence do I come?" "What am I?" "Whither am I going?" Now, what answer can unaided human reason give to the first question? The atheist pretends that man comes from nature. His system seems evident to himself. "Take," says he, "a little earth: you will find therein, after a short time, a kind of insect, small, indeed, and insignificant it may be, but which, nevertheless, by perfecting itself by degrees becomes at length a lizard; that lizard, again, in the gradual process of its development and perfection, becomes finally that animal to which we give the name of man." And when we ask him who is the author of such a wonderful process in nature, which produces man, his answer is, that nature has no author, but that it was formed by mere chance, by the making and reunion of atoms. Further explanations on this point are not given; and to ask for them is sufficient to deserve the name of unbeliever. We laugh at such an absurdity, and congratulate these philosophers on their wonderful account of their noble origin. Their invention is sublime! Our only regret is, that nature has lost so much of her power in these latter days; that such productions no longer take place. Neither do we understand why man does not make any effort to become something more than man. Why does Mr. Darwin, who takes glory in having lizzards for ancestors, and Mr. About, who swears that his ancestors lived in the south of Africa, and were fair monkeys, why do they not imitate their genealogy in changing themselves into a biped more noble and perfect than man? We are led to expect some such result from their powerful minds.

It has been said that reason closes her eyes when she lends an ear to the appeals of feeling. We will not contest the truth of this assertion, but in this case, will reason be satisfied when some philosopher tells us we take our origin from the earth, as an insect, a lizard, or an ape? What are we to think of a man whose reason is so dormant as not to rise up against such absurdities? Does not our nature incline us to seek for reasons by which to show an origin not less than divine? Alexander told his subjects that he was a god; Homer and Virgil did not fail in giving to their heroes a divine origin. No, it is only in our days that impiety could go so far.

But let us pass on and consider other theories. What answer does the pantheist give? "Man," he says, "is one of the innumerable fractions of absolute unity, a portion of the 'great whole.'" How clear and simple is this definition, and how easy to understand! Willingly or unwillingly, man is a portion of the "great whole," and without personality. But then, if there be no personality, man must be also irresponsible for his actions; in this case there is no distinction between good and evil, and the actions of a Saint Vincent de Paul and a Saint Labre must have had the same value as those of a Robespierre and a Voltaire, because all con-

tributed to the advantage of the "great whole." Into such absurdities does philosophy without revelation, or reason without faith lead the human mind.

But let us see, in a few words, how Christian philosophy treats this subject. It teaches us that man is the work of God. *And the Lord God formed man of the dust of the ground, and breathed into him the breath of life. He created him to the image of God.* There is the answer to the question "From whence do I come?" There is the true and noble origin of man. Is it not pride—miserable pride and impiety—which will not believe this origin of man, narrated by the Creator Himself through the mouth of His prophets? "Know ye," exclaims the royal prophet, "that the Lord He is God; He hath made us, and not we ourselves." In truth, when I ask myself this question, "How is that I exist?" I am forced to answer, "It is not I who made myself." And each of my forefathers, up to the common father of mankind, if asked the same question, must have returned the same answer.

And now, can philosophy answer the question, "What am I?" Here we may answer in the affirmative. For psychology, which comprises dynamology and anthropology, is the principal part of philosophy, and teaches us the admirable faculties of mind and body, and proves the immortality of the soul. This part of philosophy is indeed admirable, and contributes much towards enlightening the human mind in regard to the wisdom and power of God, and His great love for man.

And as to the question, "Where am I going?" can philosophy, without revelation, give a satisfactory answer? As we have already seen, philosophy proves the immortality of the soul, but does it say anything about heaven and hell? Does philosophy say that God has kindled a fire in His wrath; that He will say to the wicked: *Depart from Me into the eternal fire prepared for Satan and his followers, where there will be weeping and gnashing of teeth*—where the fire will devour them without possibility of being consumed; where they will seek after death and not find it? Does philosophy say that the just shall then shine as the splendor of the firmament in the kingdom of the Eternal Father? that their's will be a throne of glory, and, as St. Paul says, *Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the joys which are prepared for the elect*—the contemplation of God! On this point, then again, mere human philosophy is incapable of giving any consolation. What are we to think about a philosophy which cannot even satisfy man in those questions which he has most at heart, and to which, above all, he desires a satisfactory answer? Do the weakness and incertitude of human reason not show clearly enough the need of a supernatural light—revelation?

J. V. G.

HE who can take advice is sometimes superior to him who can give it.—*Von Knebel.*

Some New Discoveries.

We hear much of Pompei and the great excavations which have been going on under the direction of the Italian Government and various organized bodies of illustrious *savants*. It is especially within the past half century that these explorations have become unusually prominent. Every year, thousands of travellers visit these ruins, and the results of the labors of the explorers are made known to the whole world.

Recently, equally surprising discoveries have been made in Switzerland, and they are of such a nature as will create great commotion in the scientific world, when they become sufficiently known. The unearthing of two hundred cities buried for years beneath the waters of lakes in a small country is certainly an event of no little importance, and must perforce command the attention of the devotees of science.

Lacustral antiquities present a peculiar interest which Roman antiquities do not possess. The excavations at Pompei reveal the characteristics of a recent civilization, while the latter present, in a sudden, unexpected manner, the features of three distinct and successive periods of civilization.

The manner in which the discovery referred to was made is very interesting. During the winter of 1854, the level of the lake of Zürich, having sunk unusually low, the shore-owners at Ober-Meilen on the east bank of the lake profited by the circumstance to engage in the construction of dikes in from the former bank, and thus secure for cultivation the land which, up to that time, had been under water. On this land, thus reclaimed, they discovered numbers of piles so arranged as to suggest the thought that at one time they served as the supports of groups of dwellings. In the mud between these piles were found bits of coal, stones blackened by fire, various utensils of stone and bone, and fragments of pottery.

On hearing this news, a *savant* of Zürich, Doctor Ferdinand Keller, hastened to the spot, and at once began a series of scientific investigations, the results of which he laid before several noted archæologists. Explorations were also made in other lakes in the country, all of which were crowned with brilliant success. The fact became evident that these Swiss lakes furnished the material witnesses of the existence of prehistoric peoples who had inhabited these insular villages which they formed on the waters, no doubt as a measure of protection against sudden attacks, just as is done, at the present day, by the Dyaks of Borneo and the Malais of the delta of Mei-Nam, and as was done in ancient times by the Pœnians of Lake Prasias, of whom Herodotus speaks. A new science had sprung into existence and *savants* could point to the discovery of a world up to their time unknown.

Up to the present time no less than 200 of these lake cities have been discovered, each of which on an average contained 500 dwellings. Scientific men have begun to classify these discoveries. In the lake at Zürich they found only uten-

sils of flint and bone, but in the lakes of the Jura they discovered traces of a civilization more advanced, as shown by implements of bronze and more artistic pottery remains. On continuing their explorations, certain stations were found which contained many household utensils in iron. They considered that these stations corresponded to successive stages of development, each of which had its distinguishing characteristic.

They thus marked three epochs:—(1) The stations of the age of polished stone; (2) those of the age of bronze, less remote than the preceding; (3) those of the iron age which denote a period still less remote, because, in some inexplicable manner, primitive man became acquainted with the use of bronze before that of iron.

During the past few years, circumstances have greatly favored the investigations of archæologists. The cantons on the banks of the lakes of Neuchâtel, Bienne and Morat have been extended so as to lower the level of these lakes. As the work progressed, the water sank to such an extent as to reveal a goodly number of lacustral stations of the stone age and a part of those of the bronze age. Since the year 1879, there may be seen before Estavayer, a kind of island united to the shore by a jetty about 175 feet in length. On the level of the ground may be distinguished some pile-work, with an interval of about 200 feet, which no doubt was filled up by a bridge of boats which might be removed in times of danger. This island has been explored with great care by the distinguished antiquary M. Kaiser, and many valuable discoveries have been made. The conditions were favorable, for here the explorations were not confined to the surface.

In the whole of this region, discoveries of wonderful richness have been made. A fine museum of prehistoric antiquities has been formed at Bienne; and at Neuveville, a little town of not more than 3000 inhabitants, the number of discoveries was so great as to require for their preservation the erection of a large and massive building.

As scientists have observed, it is easy to infer from these remains the nature of the dwellings of these lake-dwellers. The carbonized beams discovered between the piles indicate the platform which in former times was erected some feet above the water; the interlacing branches and the fragments of clay, hardened by fire, belonged evidently to circular walls, and the conical roofs are indicated by some layers of reeds, straw and bark. The stones of the fireside, earthen vessels, heaps of leaves and mosses which served as beds, arms, hunting trophies, the horns and heads of oison which hung upon the walls, all these various objects must certainly have constituted the furniture and ornaments of these dwellings.

In the same way these remains give us an idea of the manners and customs of these people. However, the great number of objects discovered only serve to confuse the mind. We are led to think that each of these periods must have been ages in duration, each of them revealing different degrees of civilization. Thus among the ob-

jects of the stone age are found axes of the most rudimentary kind, ear-drops and scissors of stone, together with horns of goats and antlers of stags, artistically wrought, and even a button of amber has been found. This latter circumstance is very surprising when it is remembered that amber comes from the Baltic, which is separated from Switzerland by a vast tract of land, which, during the epoch of the Roman Empire, was still covered by impassible forests. The objects belonging to the age of bronze present the same difficulties. The profusion of superb spangles, such as those with which Japanese women adorn their hair, would indicate that the feminine love of display was well developed. Caps and bracelets are found in abundance, remains of glass, too, have been discovered.

Small rings passed as currency. No purse was needed, as little strings held them together. At Estavayer, pieces of jewelry have been found—ear-rings of pure gold, in form very like a tambourine indented at the side which pierces the ear—and an amber button, shaped like a large acorn, and pierced through and through.

In the peat-mosses, which at one time formed part of the lake of Pfäffikon, wheaten bread—preserved by carbonization—like to that at Pompei, has been found. Remains of linen and hempen cloth have also been discovered.

As regards fruits in the three ages, appearances would indicate that those most familiar to us were cultivated—especially apple-trees—the remains of which would point to the fact that a knowledge of grafting existed.

It is worthy of remark that in these explorations, no trace of any domestic fowl has been found—a fact which would indicate that these people existed at a time prior to the introduction from Europe of the gallinaceous brood which originally came from the East. Nor are there any remains of the hare, an indigenous animal, but some scientists think that it was considered impure by these lake-dwellers.

The Museum at Geneva possesses a remarkable curiosity which manifests their mode of navigation—the trunk of a tree hollowed out which was found at the bottom of the lake not far from Morges.

It is impossible to determine with chronological exactness the antiquity of these three periods. In default of any written document, the scientist can proceed only by geological indications. Studies that have been made attribute to the age of polished stone an antiquity of from 47 to 70 centuries; to the age of bronze, of from 29 to 42 centuries. A distinguished scientist, calculating upon the gradual progress of the alluvial deposits on the southern shore of Lake Neuchâtel, gives to this station, though belonging to the stone period, an antiquity of 3,360 years. And so the question of age remains a problem.

P. D.

THE richest man is he who wants nothing; the poorest, who wants everything.

Art, Music, and Literature.

—A complete edition of "Oliver Twist" is being sold in the streets of London at the price of one penny, or two cents.

—Lord Granville is erecting a statue on his Cliffsend estate to commemorate the landing in England of St. Augustine on his mission to convert the pagan Saxons.

—Hofkapellmeister Helmesberger, in Vienna, recently gave a performance to a hitherto unknown Mass of Mozart's in C. minor. The work was written in 1771, when Mozart was 15 years old, and is described as containing interesting features.

—Another French composer has followed the example of Gounod in giving a musical setting to the work of a German poet. This time it is Gaston Salayre, who has set Goethe's "Exmont" to music, which opera will be the next novelty at the Paris Grand Opera-House.

—Martin Röder's new oratorio, "Maria Magdalena," will be produced soon at Berlin. The work is in three parts—the first on the Sea of Tiberias, the second at the feast in the house of Simon at Bethany, the third at Golgatha. Christ is a baritone, Magdalene a contralto, Simon a baritone and the Apostle a tenor.

—The Georgians have "sat down" on the *Police Gazette*. W. Montrose, agent for the *Gazette*, has been fined \$1,000, with the alternative of twelve months in the chain-gang, for "distributing an obscene pictorial newspaper," in Atlanta. The case goes to the Supreme Court.—*American Journalist*.

The *Police Gazette* should be suppressed by law everywhere. It is an outrage on common decency. Now that the wedge is entered, we hope it will be driven home.

—The *Chicago Tribune*, it is said, receives for a column of advertisements \$26,000 a year. The *New York Herald* receives for its lowest-priced column \$39,723, and for its highest \$348,000; The *New York Tribune*, for the lowest, \$29,751, and for its highest \$85,648; and these papers, it is stated, are never at a loss for advertisements to fill their columns. The *SCHOLASTIC* is moderate, charging only \$70 a year, which probably accounts for so many ads. going into the waste-basket.

—Mr. John Swinton, of the N. Y. *Sun* lately gave the following information about newspaper editors and writers before the U. S. Senate committee:

There are some newspapers that pay dividends of more than 100 per cent. on their capital stock. As for the pay the editors receive, that depends on whether they are proprietors or employés. Some editors have enormous incomes, but they are proprietors, and their revenues come from the factory down-stairs and not from the editorial department up-stairs. I know of some editors who have annual incomes reaching \$500,000. For the writers, as apart from the owners, the incomes vary from \$5,000 to \$25,000. I know of an editor in New York who is paid a salary of \$25,000 a year. I do not know of any salary paid to an editorial writer of less than \$5,000. I have in mind now the rates of compensation maintained by two of the leading New York papers. The reporters are paid partly by salaries and partly by the piece. Those who work by the piece make from \$40 to \$75 a week. I should say that re-

porters received from \$1,000 to \$4,000 a year. "Suppose a reporter comes to interview me on a public question," said Senator Blair, "how much does he receive for such work?" "That reporter makes \$40 or \$50 a week" was the answer. Mr. Swinton thought that at least 25,000 men were employed in New York on intellectual work for the newspapers.

Books and Periodicals.

—*Scott-Browne's Phonographic Monthly* for October contains, besides special articles, two of general interest—namely, one on the comparative merits of the Caligraph and Remington Typewriter as writing machines, and an explanation and criticism of the work of the Stenograph. The fac-simile notes in this number are from the pen of M. Armand Lelioux, revising stenographer of the French Senate, in Lelioux's modification of the Prevost system. The editor continues his lessons in his modification of Benn-Pitman Phonography, occupying four pages, very useful to those who write that system, practice-books in it being very few. The *Phonographic Monthly* is the oldest periodical exponent of the Benn-Pitman system, and there is but one other, Brown and Holland's *Shorthand News*, Chicago. The price of the *Monthly* is \$2 a year. Address, 23 Clinton Place, New York.

—*The American Journalist*, published by a stock corporation and edited by Mr. R. P. Yorkston, is the title of a new periodical lately started in St. Louis, Mo., in the interests of journalism and journalists. An able corps of writers have been engaged for leading articles, and correspondents in all parts of the United States keep the manager posted on matters relating to journalism and the *personnel* of the leading papers. An interesting and newsy paper is the result. In the October number there is an article on "Illustrated Journalism," by E. J. Biddle; one on "Reporting in New York," by Stanley Huntley ("Spoopen-dyke"); "Chicago Journalism," by Charles D. Wright, of the *Inter-Ocean*; "Dramatic Critics," by John J. Jennings, besides shorter articles. News notes are given under the heading of the various States. "The National Editorial Directory," revised and corrected to date of each monthly issue, is a prominent feature. Mr. Yorkston's genial humor and wide acquaintance with the press and press-men make the editorial pages fairly sparkle. Under such circumstances it is not surprising that the circulation of the *second* number of the *American Journalist* counted 19,200 copies. Mr. Yorkston has evidently hit upon a "phat take," and no man better deserves it. Subscription price, \$2 a year. Address, 505 Chesnut St., St. Louis, Mo.

—The *Musical Record*, published by Oliver Ditson & Co., Boston, and edited by Dexter Smith, has donned a new cover of tasteful design and shows other improvements. The names of the editor and publishers should of themselves be sufficient guarantee of the excellence of the *Record*, or anything else in the line of music they take in

hand, but in this wide country of ours the *Record* is not half as well known as it should be. With the above guarantee for excellence, 32 large treble-column pages a month, and twelve of these filled with new music, would certainly seem a great deal for \$1 a year, and yet this is the subscription price of the *Record*. The current (November) number gives a portrait of Miss Hope Glenn; Adelina Patti contributes an article on "The Depth and Power of Music"; J. W. Moore, "The Origin of the Requiem of Roslyn Castle"; Edgar Allen Buck, "London Singers and Singing Masters"; Darius Cobb, "Disrespect to the Choir"; O. B. Stebbins, "The Cornet"; Knickerbocker, "Music in New York"; H. C. Macdougall, "Shortcomings of Church Organists"; J. E. M. C., "The Organist's Secret." The editor discourses on "Passing Harmonies" and other topics, and tries to settle the question as to whether Handel was a plagiarist. There are grains of news from almost all quarters of the civilized world, and musical chaff for the million.

College Gossip.

—Niagara University now possesses a fine hall, devoted exclusively to the use of students of elocution.

—Notwithstanding Prince Bismarck's objections, Roman letters are used in the text-books of the Prussian schools.

—Mr. Creelman, of Dalhousie College, was the successful competitor for the Gilchrist Scholarship this year.—*University Monthly*.

—Of the thirty-nine young ladies who graduated at Vassar last June, five made the dresses which they wore at the graduating exercises.

—At a private school in Pittsburgh the teacher asked a class in Geography, "What is Ohio noted for?" the youngster answered, "Democrats!"

—St. Viateur's College at Kankakee, Ills., has applied to the Governor for arms for two companies that have been recruited from the students.

—Yale's new athletic grounds, which have been under way for two years, were opened last week. They contain twenty-nine acres, and cost nearly \$21,500.

—It is reported that "Ex-Senator Dorsey has given \$5,000 to the University of New Mexico." We were not aware that New Mexico possessed a University, or anything approaching one.

—The citizens in the neighborhood of the California State University threaten to organize a vigilance committee to do away with hazing, etc., if the Faculty do not come to the front.—*Lariat*.

—The President of the Middlebury College, Vermont, proposes to weigh the boarders at the beginning and end of every term. A record of the weights will, it is supposed, establish the nutritive value of the various foods used.

—London *Truth* says: "We spend much time

in our various schools in teaching children the course of rivers. Why not teach them the course of great railways, which are far more important nowadays, and should be known to all?"

—Mrs. Robert L. Stuart, of New York, has given to the College of New Jersey \$150,000 for the purpose of placing the Department of Philosophy on a working basis. This money was given in memory of her late husband and his brother, Alexander Stuart.

—Says the *Catholic Columbian*: "Applicants for our new college are so numerous that many have to be rejected for want of accommodations. The success of the undertaking is beyond all expectation. There could be no better evidence of the want of such an institution in our midst."

—The lower classmen at Dartmouth saved their clothing and their hides lately "by going into the annual cane-rush stripped to the waists and greased." So says the *Argonaut*. As the Sophomores conquered the Freshmen, we presume each of the former carried off a goodly portion of grease in their clothing! Clever Freshmen! Who says this is not an age of progress?

—The number of students now attending the College of Our Lady of the Sacred Heart, Watertown, is over one hundred. Each year, since its establishment, the College has grown in popularity, and parents can rest assured that if they entrust the education of their boys to the Faculty of the College, it will be conscientiously attended to. While we have such an educational institution in this State it should be patronized. It will compare with any in the East.—*Milwaukee Catholic Citizen*.

—Sixteen watchmen—or as the Cornell *Sun* puts it, "sixteen pairs of glaring eyes perched threateningly in the sockets of sixteen individual watchmen"—were on the look-out during Hallowe'en at Cornell University to prevent students' pranks. Besides the "sixteen pairs of glaring eyes perched threateningly in the sockets of sixteen individual watchmen, each watchman bent on discovering a riot in some sequestered nook," there were sixteen lanterns, and the electric light, so it is not surprising that the Faculty and the watchmen scored a victory at five o'clock in the morning. No enemy had appeared, and peace reigned in Ithaca.

—On Oct. the 22d, the matriculation for the Michaelmas term took place in the Senate House, Cambridge, Eng. Each freshman writes his name in full in the matriculation book, and pays certain fees to the University. A nobleman pays £15 10s.; a fellow commoner, £10 10s.; a pensioner £5, and a sizar 15s. The following declaration of obedience to the University statutes is also signed: "I promise to obey the statutes and ordinances of the University so far as they concern me, and to pay due respect and obedience to the Chancellor and other officers of the University." The total number matriculated was 852. There were one nobleman, Prince Albert Victor, 715 pensioners, and 136 sizars, showing an increase of 52 as compared with the Michaelmas term of 1882. The present is the largest number ever recorded.

NOTRE DAME SCHOLASTIC.

Notre Dame, November 17, 1883.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the SEVENTEENTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

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Address EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

—As already announced, the Lecture Course will be inaugurated on the 25th inst. The Rt. Rev. Bishop of Fort Wayne will give the opening lecture, taking for his subject "The Spanish Inquisition." Other distinguished lecturers from abroad, amongst whom we are at liberty to mention Rt. Rev. Bishop Spalding and the Hon. D. E. Doherty, will follow in due order. The usual lectures by our learned Faculty will be given, and, everything considered, the Course promises to present opportunities for historical, literary, scientific and philosophical knowledge which no one should fail to profit by.

—*The 'Varsity* advocates the formation of a University Club by the graduates of the University of Toronto. The object of the club is to promote "knowledge and discussion of university matters for which there is now little opportunity. All seem to agree," adds *The 'Varsity*, "that the foundation of the club will mark an important step in university life in Toronto and throughout Ontario, and that, apart from the valuable gain in an increase of genuine *esprit de corps*, there will be afforded a field in which to do more practical work, now so badly needed." Elsewhere, a writer in *The 'Varsity* pertinently remarks:

"We often hear it said, mainly by those who know nothing of university matters, that graduates soon forget, or lose their interest in, the very subjects they made a special study of during their years of university training. That this is so in the majority of cases there can be no doubt; the cause is either lack of opportunity or pressure of the active duties of a profession or business. That the former is very often the only reason, we are assured. In an exam-

ination of the published Report of the Annual Proceedings of the Canadian Institute for 1883, we find that out of forty-two lectures read or delivered during last session no less than twenty-nine were by professors or graduates of Toronto University—twenty-two of them by graduates alone. These comprised a great variety of subjects, including Higher Mathematics, Political Economy, Archaeology, Astronomy, Chemistry, Entomology, Comparative Philology, and Social Science. That not a few of our university men are willing to take advantage of an opportunity of post-graduate study, we think the above record shows no slight proof."

The need exists among other students than those of the University of Toronto, and they might use the means suggested for supplying it.

—The world of literature mourns the loss of Dr. Robert Dwyer Joyce, physician and poet. He was one of the most distinguished men of letters whom modern Ireland has produced. He holds a high place amongst those brilliant minds who within the last quarter of a century have enriched Irish poetic literature with imperishable compositions breathing the true spirit of the Irish muse. He was a lyrist of a high order; but he was more. Some of his longer poems show him, in addition, to have been possessed, in at least some degree, of the genius of the epic bard. For many years, Dr. Joyce was one of the foremost medical practitioners of Boston. About a year ago he had two sun-strokes, followed by an attack of pneumonia, from the effects of which he never recovered. Early in September he went back to Ireland, to reside in Dublin with his brother, Dr. P. W. Joyce, hoping to regain health in his native air; but he gradually lost ground, and died peacefully on October 24th, tended by loving hands and cheered by the consolations of religion. Dr. Joyce was well known as an Irish poet. He loved the legends and literature of Ireland. He never wrote any poems except on Irish subjects. His first book was a volume of Irish ballads, romances and songs, published in Dublin in 1861. All his other works were published in Boston, where they were received with great favor. In 1868 and 1871 appeared two volumes of prize stories—"Legends of the Wars in Ireland," and "Fireside Stories of Ireland"; and in 1872, "Ballads of Irish Chivalry," in which were republished most of the pieces of his first work. In 1876, he published his finest and most successful poem, "Deirdre," a free poetical rendering of the old Irish tragedy, "The Fate of the Sons of Usna." This poem was splendidly received in America, where about 10,000 copies were sold in a few days. His last work was another fine poem, "Blaid," the subject of which is the tragic death of the great Munster chief Curol, the son of Darl. He wished to live to write a third long poem on another Irish legend, "The Courtship of Eithne," but it was otherwise decreed. Dr. Joyce was greatly beloved in Boston, which he left with the good wishes of rich and poor alike. On October 26th, the remains of Dr. Joyce were borne to their resting-place in Glasnevin, attended by a large number of sorrowing friends and admirers. It is scarcely necessary to say that the deceased gentle-

man deeply loved the land of which he so often and so finely sang; and not the least notable proof of his affection for Ireland is supplied by the fact that as soon as he felt his end approaching he hastened home that he might die on Irish earth.

—"The Catholic Church, which has stood so long as an impenetrable bulwark, seems now to be yielding. A short time ago, a Bishop of a church in St. Louis publicly declared that the priest has no right to grant absolution. This may prove the beginning which will lead to a general revolution throughout the Church. At least it is only a question of time, no institution can stand still for any great length of time while all other things around it are growing, either it will be choked out, or else stimulated to new growth. The former thus far has been its fate, whether it will be so in the future depends entirely on itself. . . . Religion is no exception. It ceases to be religion when it is supported by external power. When you attempt to put chains upon it, like the fabled Proteus of old, it has already gone. . . ."—*Hesperian Student*.

This is stunning! If the writer could realize how ignorant he is regarding the subject of his article, he would probably not run the risk of stultifying himself again by speaking of the Church till he had read something about her teachings and her history. How does it happen that people of intelligence so often betray the grossest ignorance of an institution so venerable, so universal as the Catholic Church?—persons who would be ashamed to appear ignorant about anything generally known! Strange paradox that what is so much talked of should be so little understood!

We feel like saying a good deal to the writer in the *Hesperian Student*, but shall restrain ourselves. We hope the University of Nebraska has a good library, one easily accessible to the students. If so, we entreat our friend to read something—almost anything by almost anybody—treating of the Roman Catholic Church, and he cannot fail to see her in a different light. Meantime, we can assure him: 1st, that what the Rev. Mr. Alger speaks of as "the most imposing organic symbol of Christendom" is still "full of life and vigor." So Lord Macaulay wrote about thirty-five years ago, and thirty-five years' increase of age in this case, everyone will grant, is not worth talking about. Besides, that New Zealander probably hasn't been born yet who shall stand on a broken arch of London bridge to sketch the ruins of St. Paul's. The great historian was of opinion that when this should be done the Church is likely to be still existing "in undiminished vigor." 2dly, that no "bishop of a church in St. Louis" ever "declared that the priest has no right to grant absolution." Our young friend has got things all mixed up. The Church, somehow or other, has covered a vast amount of space, and planted herself in a great many places by "standing still." It's her creed that remains unchanged—no curtailing and no stretching. She considers it good enough as it was committed to her. She is free, too, and her children are made free by the truths she teaches them, in spite of what our youthful writer says about "chains."

Exchanges.

—The *Philosophian Review* makes a creditable start. The essays and editorials are fairly written. N. C. B. C.'s verses "The Mountain or the Sea?" open nicely, but the last stanza is limp and halty. The local items, however, are mushy, slushy, very slushy. Take this as an instance: "Yes, Mr. McK. is *real* pleasant, but he *don't* come up to C——. Of course he surpasses him in one way, but he *don't* [*don't* for doesn't] begin to come up to him in—in—oh you know how I mean." The italics are ours, of course. We do not wish to be too severe with the *Philosophian* editors, but really such local items need recasting,—or rather, should have been cast into the waste-basket.

—The *Northwestern* of November the 8th has two articles either of which is incomparably better than most of the so-called "prize orations" that have so often gone the rounds of the college press. When we speak disparagingly of "prize orations" we must not be understood as meaning prize orations or essays in general, or prize essays that possess real merit, and whose writers have honestly earned a prize,—such essays, for instance, as those of Mr. W. H. Arnold and Mr. T. Ewing Steele lately given in the *Scholastic*; not such essays as these, which possess true merit in no ordinary degree, being models of common sense and good writing; the essays we mean are those which lack both characteristics,—common sense and good writing,—and yet are paraded abroad as Jumbos in literature. The two articles in *The Northwestern* that we have alluded to as being exceptionably good are entitled, respectively, "Is Higher Education Worth what it Costs?" and "The Too Ready Writer." The first of these is much the better of the two, but both are good. We congratulate the *Northwestern* on the possession of two such writers as Joseph H. Hill and "C."

—The *Penman's Art Journal* still remains peerless in its line. Those who have not seen this excellent paper must not be misled by its title, and imagine that it is intended only, or chiefly, for what is understood as "artistic" pen-work in the strict sense of the term,—that is, drawing, flourishing, etc. The *Penman's Art Journal* is the converse of all this. "Artistic" pen-work is treated of at some length, and engraved specimens are given from the best masters; but the chief purpose of the *Journal* is to make good writers; to advocate the cause of *plain*, practical writing according to the best systems. In business-writing the *Art Journal* condemns all flourishing or attempts at flourishing, just as persistently as people of good taste condemn extravagance in dress and personal ornament. Prof. H. C. Spencer, of Washington, has just concluded his course of sixteen lessons in practical penmanship, and Prof. H. C. Hinman is to begin another course. We are not sorry to infer that one of the engraved premiums hitherto given with the *Penman's Art Journal* is no longer promised. However good it might be as a work of art, it was not commendable for modesty.

Neither do we agree with the religious or anti-religious notions occasionally thrown in by way of parenthesis or clipping by the editors, but apart from these the *Penman's Art Journal* is all that could be desired. A paper intended for all classes, ages, and sexes should scrupulously avoid offending any one, in order that it may be of the greatest benefit to all.

—A remarkable feature of *The Varsity*—the paper published weekly at the University of Toronto—is the interest it takes in University training and teaching. Almost every issue of the paper has an article or two on matters of this kind, of more or less general interest. Last week, the speech of President Grant, of Queen's College, was ably dissected and analyzed; this week we have an article with the title, "What is a University Education?" in which some severely suggestive questions are asked, and sound practical advice is given. Among the questions we instance these: (1) "Are you laying a substantial foundation of some particular kind, on which it is intended to base your studies in after-life?" (2) "Are you acquiring a number of useful facts which will stand you in good stead in the great world?" (3) "Are you, in fact, employing your four years in a way for which you will, sooner or later, get an adequate return?" A practical age demands value for value, and time and money expended must be accounted for." These are practical questions, which every student should put and answer for himself, but, unfortunately, are too often not thought of at all, or have but little attention paid them. We said the writer in the *Varsity* gives good advice,—he does so, but not always. He makes too much of a god of Herbert Spencer and his cut-and-dried anti-theological philosophy, to be sound in all his deductions. The absolute skepticism with which Herbert Spencer starts out is a very foolish thing to begin with; a philosopher is never less a philosopher, never more unphilosophical, than when he proclaims himself a skeptic and seeks to free himself from the "trammels" of a divine authority that by the very relations of Creator and creature must exist, though these bonds are not of the rigid cast-iron kind that Calvin and Luther and kindred spirits have made so many believe they are. Man, possessing a free will, is responsible for his actions, and is therefore in a measure what he makes himself—which is pretty much the same conclusion arrived at by Herbert Spencer, though reached in a different way. We have said a good deal about *The Varsity* and its articles, but even at the risk of tiring the reader we cannot forbear the following quotation from its remarks on the necessity of physical in connection with intellectual education:

"It is scarcely possible to doubt that this energy can be, and very often is, exhaustible, and that the man who devotes his whole time to study—sits over his books for nine or ten hours a day—is in a fair way to do so. He is wasting in the 'preliminary canter' the strength required for the race. He is committing what is fitly termed a 'physical sin,' and must look for his punishment in an exhaustion of physical force at the time when the business of life calls on him for its expenditure.

"Not nearly enough time is spent by the majority of under-graduates in physical culture. At Oxford or Cambridge a row on the river, or a game of cricket, is as integral a part of man's life as his daily lectures. Here many students content themselves with a stroll down town in the afternoon, a lounge or a game of billiards. Looked at in the best light, this is not sufficient exercise for health—not enough to keep the physical frame, and therefore the mental, in proper working condition. We believe that it is the positive duty of every under-graduate to take exercise systematically in the way which he may find suits him best. Let him join the University rifles, play cricket, football, tennis, take gymnasium work—anything which will do away with round shoulders, slouching walk, sallow cheeks. We would then hear less of this breaking down from overwork, which is really the stomach and other organs sending in their resignations because they have not been fairly treated."

Personal.

—Henry Cassidy, '75, is a prominent lawyer at Youngstown, Ohio.

—Wm. Jeannot (Com'l), of '83, is engaged in the lumber business with his father, in Muskegon, Mich., and is doing well.

—John C. Birdsell (Com'l), of '72, is engaged with his father in the celebrated Birdsell Manufacturing Company of South Bend.

—Charles Ackhoff (Com'l), of '83, is employed as assistant book-keeper in the Geo. F. Root & Sons' Music Publishing House, Chicago.

—Thomas Corcoran (Prep.), of '75, is foreman of the paper department in Maxwell's book-store, Chicago, and enjoys the esteem and confidence of his employers.

—James C. Norfleet, of '80, writes from Tarboro, N. C., and speaks of the success attendant upon his examination before the Supreme Court of the State. Those who knew him at Notre Dame had no doubts as to the creditable manner in which he would pass the "ordeal." His friends here congratulate him upon his work, and proffer their best wishes for his continued success.

—The following item, taken from a Vincennes (Ind.) paper, refers to a rising young lawyer of that city, and a graduate of Notre Dame.

"In the mention of the concert yesterday we inadvertently omitted to mention one of the most meritorious parts of the programme—the performance on the violin, of Mr. —. He possesses almost a master's control of this favorite instrument, and while he is not so old and cross as Remenyi, he gave far better satisfaction to the people of Vincennes. We predict for this young artist still greater triumphs."

The subject of this item, while at college distinguished himself by great progress and proficiency in his studies and also by his rare musical accomplishments. Through regard for his modesty we have omitted his name. We may, however, readily believe that but few among the fellow-students of his college days will fail to recognize him, in what we have dared to publish.

—Prof. Gregori returned last week from Detroit, where he and his son had been engaged in the decoration of St. Aloysius' Church, the Pro-Cathedral of that city. The *Detroit Free Press* has the following regarding the work of the artist:

"The arched façade and columns and pilasters of the

sanctuary have been finished in a style designated as Scagliura work, which is, briefly, a marbled covering so natural, hard and polished that even by touching with the fingers it is almost impossible to distinguish the material from real marble. The back wall of the sanctuary has been beautifully frescoed in oil colors and the entire effect is magnificent and harmonious. The columns are of agata marble and the pilasters of *Porta Santa* marble. The façade is laid off in panels of white, giallo siena and giallo antico marble, and above the columns are medallions in which are painted portraits of St. Bernardine of Sienna and St. Catharine of Genoa. They are, respectively, at the right and left of the façade. Directly back of the altar, the large arched panel, is a large altar piece—a painting in which the patron of the church, St. Aloysius, is the central figure, with groups of angels picturesquely disposed throughout the aerial area. The perspective of the composition is greatly helped by the introduction at the base of the panel of a well-conceived and excellently-painted horizon. On the right, or Gospel side of the altar, is a panel in which is painted the figure of St. Joseph, while the panel on the left, or Epistle side of the altar, contains a portrait of St. Dominic. Each of the figures is of heroic size. The coloring in all of the paintings is done with the nicest judgment, while the drawing is effective. The excellence of the work will not be wondered at when it is known that the artist, Luigi Gregori, was for two or three years Chairman at Rome of the Committee on Disputed Paintings, an honor conferred on but few artists, and a duty requiring a most thorough knowledge of art principles and acquaintance with the works of the old masters. Signor Gregori is now Director of the art department at Notre Dame, University, Ind."

Local Items.

- Winter!
- Snow *pro maloney*!
- Where is the duck?
- Who stole the apples?
- Bring out your skates!
- The "Fat Boy" thriveth apace.
- There was a serenade, last Monday night.
- Hydrants have been placed in the Gymnasium.
- Improvements are being made in the Juniors' Gymnasium.
- Has our Vincennes friend heard from Chippy Dolans, lately?
- Alley ball is a popular game with the Juniors lately, during recreations.
- When are the literary and debating societies going to be heard from?
- Many of the Mexican students saw snow for the first time, last Wednesday.
- Great preparations are being made for the Parisian "Centennial Dinner."
- On dit* that the boys in Mineralogy were hauled over the coals, last Tuesday!
- Some 40 Juniors went nutting, last Sunday afternoon, and met with unusual success.
- The Philopatrians hold very interesting meetings, reports of which will be given in our next.
- A grand new piano is to be counted among other articles of value lately added to the Seniors' reading-room.
- An *unique* piece of furniture may be seen in the Juniors' reception-rooms—the kind gift of Master H. Foote.

—The Directors of the Courses of Christian Doctrine report that "never have their pupils given such satisfaction."

—This is a fine season for work. Those who know say that the very best work of the year can be done between the 15th of October and Christmas.

—Grand promenade concert to-night. Music by Elbel's celebrated Orchestra. For tickets apply to the Crescent Club Committee, H. Porter and J. Hyde.

—The Juniors went on a promenade last week, one hundred and forty strong, headed by Bro. Julian. They returned loaded with apples, nuts and sassafras.

—The late weather is a reminder that winter is close at hand, and the question is often heard among the merry Juniors, "When do you think we will have skating?"

—The Sorins are taking great pains to bring out "The New Arts" to perfection, on Saturday, Nov. the 24th, in the Music Hall. They have rehearsals every evening after supper in St. Edward's Hall.

—At the 4th regular meeting of the Thespian Association, held Nov. 12th, Messrs. C. Murdock, Farrell and H. Porter were elected members. Speeches were made by Messrs. Solon, Bailey, Steele and Johnson.

—We acknowledge the receipt of a beautiful specimen of moss agate, sent by Mr. G. G. Mead, of Rawlins, Wyoming. Mr. Mead is an extensive dealer in Rocky Mountain curiosities, which he is prepared to supply to persons interested.

—There are many complaints afloat against our astrologer. Why did he not predict those November storms? Did he try to "count them out?" The aforesaid storms have asserted their rights, notwithstanding. Now, what are you going to do about it?

—What has become of the St. Aloysius' Philodemic Society? Can it be that the oldest literary association of the University—one with which Notre Dame's most gifted sons have ever been connected—has been allowed to die? We hope not. But if it is still alive, do let us hear from it.

—"The Treasurer" tells our friend John that he will sue the SCHOLASTIC for damages. He says the only *notes* he ever took were a few "winged words" in the phonography class—"besides," he adds, "I receive more *notes* than I want every week." Our friend, "The Treasurer," should bear in mind that he is not the only Junior that rejoices in the title of "The Treasurer."

—At the 10th regular meeting of the St. Cecilia Philomathean Association, held Nov. 13th, the following members read essays: D. G. Taylor, C. Porter, W. Mug and H. Foote. Recitations were given by Masters Wile, Fendrich, McDonnell and Dexter. The rest of the time was given to the Moot Court, a very interesting trial. A full report will be handed in next week. Public readers are: Masters Devine, Courtney, Schaefer, Mon-schein, Mahon, and E. Porter.

—The 10th regular meeting of the Sorin Literary and Dramatic Association was held on Monday, Nov. the 12th. The question, "Is the Fourth of July a Greater Day than Christmas?" was the subject of an interesting debate. On the affirmative side were Masters E. Sorin Ewing, J. P. Devereux, I. Bunker, and I. Grunsfeld; on the negative, W. McPhee, C. West, H. Schmitz, C. Lindsey. This last gained the victory for the affirmative side. After the debate, the President made a speech, which closed the meeting.

—Last Thursday, the altar boys, accompanied by Rev. Father Kirsch and Mr. Regan, C. S. C., took a pleasure trip to the St. Joe Farm. The disagreeable weather did not interfere with their enjoyment. On their way out, many vocal selections were rendered in a lively manner, while during the intermission the jokers, punsters, etc., kept the merry party in roars of laughter. At the Farm, the hospitable Sisters invited them to a bounteous repast, to which *full* justice was done. One of the most enjoyable sports of the day was chasing rabbits through the newly-fallen snow, and there were many exciting trials of speed.

—On the evening of the 11th inst., the members of the Orpheonic Association were invited to a reception tendered them by Prof. J. F. Edwards. A very pleasant time was enjoyed by all. Vocal and instrumental selections were rendered by some of the members, delighting everyone. A magnificent banquet was spread, after which the worthy Director of the Association, in a few, well-chosen words, returned thanks to Rev. Father Walsh for the many favors he had granted the Society. The Rev. President briefly responded, praising the Orpheonics for their entertainment of the 7th, and expressing the hope that he would have the pleasure of listening to many similar ones during the year. The Association desire to express their thanks to Prof. Edwards for his many acts of kindness in their behalf.

—The 7th regular meeting of the Columbian Literary and Dramatic Club was held Nov. 11th. The meeting opened with an organ selection by P. Galarneau, which was followed by E. Fogarty in a brief speech on "Martin Van Buren"; then G. Campbell spoke on "President Harrison"; J. H. McCarthy gave a reading on the "Disturbance Bill"; P. E. Warren describing "General Grant and the Last War"; C. J. Kaufman appeared to advantage in a "Flemish Speech"; D. Reach declaimed the "Union"; P. Galarneau presented an essay on "Zachary Taylor"; A. Dennis and P. Warren gave a musical selection; W. E. Ramsey was elected a member. The Society was very much pleased to see a former Vice-President, a worthy student, Mr. Samuel Spalding, who was invited to be present at the meeting, and who before the close of the exercises made a very fine speech, giving some good advice to the members on public speaking. His speech was well received. J. Ancheta closed the exercises with an organ recital.

—The annual celebration of the Festival of St.

Cecilia will occur on the evening of the 21st inst., under the auspices of the St. Cecilia Philomathean and Euglossian Associations. The following is the

PROGRAMME:

"The Good, the Beautiful, and the True."

Overture—*La Dame Blanche* (Boieldieu) N. D. U. Orchestra
 Ode on St. Cecilia's Day..... J. Hagenbarth
 Address—"Law"..... J. Farrell
 Song (*Trio*)—"Above we Meet Again!"..... (C. A. White)
 W. Murphy, L. Gibert, W. Ramsey.
 Oration—"Chief Justice Taney"..... J. J. Conway
 "The Chieftain's Revenge" (Dramatic)..... D. G. Taylor
 Address from the St. Cecilia Society..... C. Porter
 Music—*La Gazza Ladra* (Rossini)..... String Quartette
 Regulus..... D. C. Saviers
 Patriotism..... A. Browne
 "Angels of Buena Vista"..... J. Steis
 Personation—"Independence Day"..... O. Spencer
 Song (*Aria*)—"Oh, Whisper What Thou Feelest!"
 (Brinley Richards)..... J. W. Guthrie
 "Painter of Seville"..... E. A. Otis
 "Platform of the Republic"..... J. Kleiber
 Personation..... J. Ramsey
 Flute Solo..... D. Saviers
 "Pleading at the Bar"..... C. Henderson
 Recitation—"Tempest in a Tea-Pot"..... J. Hyde
 Spanish Declamation..... A. Ancheta
Parce Illi Arbori..... W. Henry
 Music (Piano and Violin)—*Fantasié sur William Tell*
 (De Beriot and Osborne)..... Profs. Paul and Tresler
 Personation—"Election Day"..... C. J. Kaufman
 "Our Flag"..... J. McDonnell
 "New Jersey Eloquence"..... A. P. Coll
 Oration of the Day..... J. A. Solon
 Guitar Solo..... Prof. Ackerman
 Song (*Duet*)—"O Loved Italy!"..... (Verdi)
 J. Courtney, G. Schaefer.
 Closing Remarks.....
 Music..... Orchestra

Roll of Honor.

[The following list includes the names of those students whose conduct during the past week has given entire satisfaction to the Faculty.]

SENIOR DEPARTMENT.

Messrs. Anchando, Ancheta, Burns, Barron, Buchanan, Becerra, Bailey, J. A. Burke, Browne, W. Cavanaugh, Combe, Coll, Callan, Cass, Cartier, Jas. Cusack, Jno. Cusack, Creel, Cella, A. Coghlin, Callaghan, Campbell, Connell, D. Cavanaugh, De Groot, Dolan, A. J. Dennis,* Eisenhauer, Ewing, Fishel, Farrell, T. Fenlon, Gonsor, Goulding, Gonzalez, Geiser, Gutierrez, Hyde, Henderson, Howard, Hopkins, Hellebush, Handy, Jones, Kavanaugh, Kerndt, Kolars, Lucas, Larkin, Long, McErlaine, Mahon, McKinnery, Mathers, Marquez, C. Murdock, S. Murdock, Mittendorf, McIntyre, T. McNamara, J. McNamara, G. O'Brien, Ott, O'Kane, O'Dea, O'Rourke, Orchard, Otis, H. Paschel, C. Paschel, Pour, Quinlan, Rudge, Rogers, Reach, Slusser, Shea, Steis, Scholfield, Shields, Spencer, Steele, Saviers, Solon, E. Smith, Tinley, Teasdale, F. Uranga, J. Uranga, Warner, Whalen, Jno. Wagoner, Warren, Wheatley, De Wolfe.

JUNIOR DEPARTMENT.

Masters Arnold, Anchando, Barschulze, Barons, Berthel, Baur, Barclay, Breen, E. Chirhart, A. Chirhart, J. Courtney, Curtis, Chaves, Cavaroc, Cleary, Clarke, Costigan, Cassilly, J. Devine, Dorenberg, Dexter, C. Dennis, Deaderick, Eisenhauer, Fendrich, Fehr, H. Foote, Finckh, Garrity, E. Gerlach, Gimbel, Grothaus, Grunsfeld, Hagenbarth, E. Howard, Halligan,* Hoolihan, W. Henry, P. Hagen, Houck, Holman, Hagerty, Jenssch, P. Johnson, King, J. Kelly, M. Kelly, Letcher, G. Lewis, Löscher, Lake, Mulkern, Monschein, Mullane, Menig, Mason, Mahon, J. McGordon, C. McGordon, Moye, McDonnell, Marcott, C. Metz, Mug, Muhler, McCawley, O'Brien, P. O'Donnell, Plischke, C. Porter, Rogers, Rothschilds, Reynolds, E. Ryan,* Schmauss, Schott, Schaefer, Stumer,

J. Smith, Stubb, Saunders, Talbot, D. Taylor,* A. Terrazas, Trepanier, Uranga, Wile, P. Wagoner, Wabraushek, F. Weber, C. Whitman, Wright.

MINIM DEPARTMENT.

Masters Amoretti, Ackerman, Adams, J. Addington, Boos, Benner, Brown, Bunker, Bailey, Crotty, Cummings, F. Coad, W. Coad, W. Devine, A. Devine, Dungan, C. Delaplane, Devereux, Ernest, E. Sorin Ewing, Fitzgerald, Fulwiler, Gonzalez, Grunsfeld, Harris, J. Kelly, E. Kelly, Krause, Keefe, La Tourette, Landenwich, Löwenstein, Lewis, B. Lindsey, C. Lindsey, Loya, McGuire, J. McGrath, E. McGrath, McGill, McVeigh, McPhee, Morrison, F. Mullen, A. Mullen, Morgan, Meehan, Moye, F. Nester, F. Otis, M. O'Kane, B. O'Kane, O'Connor, W. Prindiville, D. Prindiville, Padden, R. Papin, V. Papin, Quill, Rebori, Stange, Schmitz, Spencer, Schöneman, Smith, Studebaker, Stewart, L. Scherrer, C. Scherrer, E. Scherrer, Tarrant, Thomas, W. Tomlinson, C. Tomlinson, Uranga, West, Weston, Wright, L. Young, C. Young.

* Omitted by mistake last week.

Class Honors.

[In the following list may be found the names of those students who have given entire satisfaction in all their classes during the month past.]

COMMERCIAL COURSE.

Messrs. Grothaus, Gerlach, Wabraushek, Weber, Berthelet, Holbrook, S. O'Brien, Reynolds, M. Clarke, McDonnell, Wilson, Monschein, Newman, Fogerty, Jno. Shea, Rudge, Kerndt, Pour, Warren, G. O'Brien, W. Cartier, F. Wagoner, Dexter, J. Eisenhauer, Ott, O'Dea, O'Rourke, J. McNamara, L. Kavanagh, Hagerty, Larkin, E. O'Brien.

MINIM DEPARTMENT.

Masters Welch, Stange, R. Papin, Schmitz, Morrison, B. Lindsey, Wright, W. Prindiville, Devereux, Spencer, West, Studebaker, O'Kane, Otis, F. Nester, Thomas, C. Tomlinson, E. Kelly, Grunsfeld, E. Costigan, S. Scherrer, Noonan, Curtis, Harris, Crotty, V. Papin, Quill, E. Scherrer, Adams, Stewart, Keefe, Coad, Henry, McPhee, Dirksmeyer, Cole, McVeigh, Bunker, Lewis, J. Kelly, Garrity, D. Prindiville, La Tourette, Shöneman, Loya, Moye, Uranga, Amoretti, Landenwich, Brown, Sukup McGuire.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the courses named—according to the competitions, which are held monthly.]

PREPARATORY AND COMMERCIAL COURSES.

Reading and Orthography—Messrs. Cleary, Mullane, Weber, Dwenger, Barclay, Houck, Muhler, J. Kelly, G. O'Brien, C. Foster, Déaderick, O'Rourke, Hellebush; Grammar—Messrs. Ott, J. McNamara, W. Mahon, G. O'Brien, McDonnell, Monschein, Gerlach, Mulkern, Yrisarri, Hyde, J. Burns, Hopkins, Harris, Sedberry, Barclay, Terrazas, McGordon, A. Howard, P. Hagen, W. Murphy, Mullane, S. O'Brien, Weber, C. Foster, Wall, Houlihan, C. Whitman; Geography—Messrs. G. O'Brien, W. Cartier, O'Rourke, Crilly, Weber, Barclay, Breen, Mullane, Barela, W. Mahon, Gonser, De Wolfe, J. Warner; United States History—Messrs. O'Rourke, G. O'Brien, Henderson, W. Cartier, Nester, Weber, Cavaroc, Regan, Houck, Barela, Mullane, Brown, Barclay, Schmauss, De Wolfe, Mahon, Hyde; Arithmetic—Messrs. P. Johnson, Leffingwell, Harris, Barrons, Marcotte, Akins, Hagenbarth, Costigan, Crilly, Williamson, Jas. Shea, B. Henry, Cleary, T. Taylor, J. Grunsfeldt, G. Lewis, Mahon, Teasdale, Godfroy, A. Dennis, McMurray, W. Cartier, S. O'Brien; Penmanship—Messrs. C. Foster, Schott, Weber, G. Lewis, Halligan; Book-Keeping—Messrs. W. Cartier, Ott, Wilson, Jno. Shea, S. O'Brien, G. O'Brien, J. V. O'Donnell, G. De Wolfe; Algebra—Messrs. Halligan, Ancheta, W. Cartier; Latin—Messrs. Courtney, Dolan, Reach, Callaghan, Sedberry, Wright; Christian Doctrine—Messrs. Clarke, W. Berthelet, Devereux, Wabraushek, B. Henry.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—Chess-playing is becoming a favorite amusement with the Graduates and First Seniors, in the evening recreations.

—The session of St. Agnes' Literary Society was one of more than usual interest. Much valuable information is there imparted to the youthful members, in conversational form.

—The Juniors who were entitled to draw for the badge, the insignia of lady-like deportment, are: the Misses I. Allen, Bailey, Barth, I. Cummings, Chaves, Dillon, A. Duffield, Dodge, M. Ducey, C. Ducey, Eldred, A. English, Fehr, Halsey, H. Jackson, E. Jackson, S. Jackson, Keyes, Metz, McEwen, M. Papin, Richmond, Regan, Roddin, Shephard, Schmidt, Stumer, Sheekey and Snowhook. The drawing was not made.

—At the regular meeting of St. Teresa's Literary Society, the question "Is the Republican Form of Government Compared with the Monarchical the More Promotive of National Prosperity?" was discussed. The affirmative was quite ably sustained by the members of the Graduating Class; the negative, by members of the First Senior Class. Credit is due to the efforts of both Classes. Rev. Father Shortis, who honored the Society with his presence, and to whom the decision was submitted, declared the Graduates the victors.

—On Monday, the ninth anniversary of the departure from this life of the Rev. N. H. Gillespie, who, at the time of his death was chaplain at St. Mary's, a *requiem* Mass was sung by Rev. Father Shortis, and many fervent Communion were offered for the repose of his soul. The same calm autumn sky bends over the place; the same tranquil sunshine beams upon the Chapel of Loreto, as on the day, nine years ago, when the treasured remains of the dear departed rested under the mild rays that descended through the mellow sky-light, or swayed to and fro from the glowing altar lamp in that beautiful *fac-simile* of the "Most venerable Sanctuary in the world"—the model of which his own piety and zeal had prompted Father Gillespie to bring from Italy, and which his perseverance succeeded in erecting at St. Mary's.

A cross formed of choicest snow-white blossoms is still preserved by his estimable mother, Mrs. M. M. Phelan, in her apartments at St. Mary's, as a sacred *souvenir*. It had rested upon the breast of her beloved child as he laid in the repose of death. In the frame beneath the cross, in beautiful penmanship, is inscribed the following:

"This cross was by the chalice crowned
To mark his consecrated rest;—
Proofs of his faith and hope profound
Who bore them on his lifeless breast.
Sweet Mother Mary, to thy heart
Fold him, whose life was of thy life a part!

"With footsteps timed to many a sigh
We bore his fragile, meek remains
Within thy "Holy House" to lie,
Where tranquil contemplation reigns.
Beneath Loreto's roof 'twas meet
That Mary's fervent son should find his life complete.

"Father Gillespie, synonym
Of truth, of charity, of faith!
Devotion scarce may mourn for him
In view of his most happy death.
Rest, rest in peace, child of the Cross—
The gain is thine: ours, ours alone the loss."

Just two weeks from the interment of the beloved and lamented President of the University, Rev. Father Lemonnier, the cold remains of his bosom friend, Father Gillespie—the editor of the *Ave Maria*—were reposing by his side. Time passes, and another twelve-month will mark a decade of years since these two young, talented, accomplished and zealous priests of God passed from the field of their earthly labors. Their ashes repose on the banks of the beautiful miniature lake which mirrors the fair skies, as our faithful hearts reflect the holy memory of the loved departed, and from year to year, as the months of October and November revive the reminiscences of their beautiful lives, we feel that

"The color and bloom of those by-gone years
Shall hang o'er its waters forever."

—Since the accident which befell Very Rev. Father General in September, the Academy has been deprived of his accustomed presence at the weekly Academic reunion. On Sunday, at two o'clock, he was present for the first time since. Minims, Juniors and Seniors were assembled together to receive their weekly honors, and all greeted him on his entrance with a hearty "Welcome, Father!" A general pardon for all peccadillos was graciously granted, so that the pupils of the three departments, Senior, Junior and Minim, were admitted to the Tablet *par excellence*. The Misses Campbell and S. St. Clair read selections; the latter from Mrs. Hemans, the former from Eleanor C. Donnelly, in the NOTRE DAME SCHOLASTIC. Recitations were called for, and Miss Munger rendered her inimitable "How Ruby Played"; Miss A. Murphy, in excellent style, gave "Asleep at the Switch." Very Rev. Father was as much pleased to meet the familiar faces of the pupils as they were to see him once more in his old-accustomed place. As Miss Campbell closed her reading—"In Re-Martin Luther," he expressed his warm approbation, and told the young lady to write to the gifted authoress on his behalf, inviting her to Notre Dame for the 24th inst. On the next morning, she complied, in the following:

ST. MARY'S ACADEMY, NOV. 12, 1883.

MISS ELEANOR C. DONNELLY.

DEAR LADY:—Yesterday your admirable and well-merited expostulation with the celebrators of Martin Luther's anniversary, published in the NOTRE DAME SCHOLASTIC of Saturday, in the form of a trenchant apostrophe, was read at our weekly Academic reunion. The venerable ecclesiastical Superior of our Institution, Very Rev. Father General Sorin, C. S. C., was present, and though, lest we might be accused of flattery, we

forbear repeating the praises lavished by him upon the article in question, we must offer as our apology for addressing you, dear lady, his specified wish that the reader should write to you, presenting his respectful compliments, and requesting your presence at the "Parisian Dinner" which he will give on the 24th inst., the anniversary of his arrival at Notre Dame forty-one years ago. The enclosed circular will explain all. Should you comply with the invitation, we trust that it will be our happiness to meet one whose name and beautiful literary productions have long been household words with the pupils at St. Mary's.

Trusting that this rare pleasure awaits us, I am, my dear Miss Donnelly,

Yours very respectfully,

CATHARINE CAMPBELL.

MISS ELEANOR C. DONNELLY, Philadelphia, Pa.

Roll of Honor.

FOR POLITENESS, NEATNESS, ORDER, AMIABILITY, CORRECT DEPORTMENT, AND OBSERVANCE OF RULES.

SENIOR DEPARTMENT.

1st Tablet—Misses Adderly, A. Allen, Ashton, A. Babcock, C. Babcock, Bruhn, Beal, Billings, Black, Burgher, E. Call, M. Cummings, Castanedo, Campbell, L. Carney, Dunn, J. Duffield, Danforth, Dowling, L. English, B. English, Evarts, Ewing, Fendrich, Fitzpatrick, Fogerty, Fisk, Addie Gordon, Alice Gordon, Ginz, Gove, Gavan, Gage, Helpling, Heneberry, Heckard, Hunt, Hale, Hack, Horn, Holt, B. Haney, Hart, Hetz, B. Johnson, Keenan, Kearns, Kearney, Kearsey, Keating, King, Legnard, Lintner, Leahigh, M. Munger, A. Murphy, M. Murphy, Mohl, McCarthy, Mooney, Neu, E. O'Connell, L. Priestman, M. Priestman, Papin, R. Platte, Quill, Reilly, Ryan, Russell, Rorer, Reynolds, Ramsey, C. Rosing, S. St. Clair, L. St. Clair, Sheridan, L. Sheekey, Scully, Schmaltz, Spotwood, Sear, Stackert, M. Steele, E. Todd, Udall, Vandebogart, Weckler, Williams, Wilson.

JUNIOR DEPARTMENT.

1st Tablet—Misses I. Allen, M. Allen, Best, M. Barry, Bailey, Brown, Barth, I. Cummings, Chaves, Campeau, Dillon, Dodge, M. Ducey, C. Ducey, A. Duffield, Durlacher, Eldred, A. English, Fehr, B. Halsey, T. Haney, H. Jackson, E. Jackson, S. Jackson, Keyes, Lord, Lucas, C. Morrison, McEwen, Murphy, Malbœuf, Moshier, Metz, Naylor, Otis, Papin, Richmond, Roddin, Regan, Shephard, Schmidt, N. Scott, Stumer, E. Sheekey, Snowhook, Turpie, Van Horn, Wolvin.

MINIM DEPARTMENT.

1st Tablet—Misses Chapin, Ducey, English, L. Johns, V. Johns, Lindsey, Murray, G. Papin, Paul, M. Reynolds, A. Schmauss, F. Steele, Van Fleet.

SCHOOL OF DRAWING AND PAINTING.

HONORABLY MENTIONED.

OIL-PAINTING.

3D CLASS—Misses R. Evarts, M. Stackert.

PAINTING IN WATER-COLORS.

Misses Campbell, Beal, Shephard, M. Priestman, Udall.

DRAWING.

1ST CLASS—Misses Campbell, Beal, Papin.

2D CLASS—Misses Legnard, Ewing, Agnes English, E. Sheekey, Spotwood, Dunn.

3D CLASS—Misses Heckard, Dillon, Richmond, Van Horn, Chaves, Fehr, A. Duffield.

3D CLASS, 2D DIV.—Misses Black, Danforth, L. Priestman, Dowling, Hale, Leahigh, M. Reynolds, Eldred, M. Murphy.

SENIOR DEPARTMENT.

Misses C. Babcock, Vandebogart, Lintner, L. Priestman, M. Reynolds, R. Billings, Hack, Mooney, McCarthy, A. Gordon, Scully.

JUNIOR DEPARTMENT.

Misses Bailey, H. Jackson, S. Jackson, E. Jackson, D. Best, I. Allen, Brown, M. Allen, M. Murphy, Van Horn, Snowhook, Keyes, Regan, N. Sheekey, Barth, Schmidt, Wolvin, Metz, Papin, Moshier, Barry.

Receptions to Archbishop Riordan.

From the Ogden (Utah) "Daily Pilot," Nov. 6th.

On Saturday morning, His Grace, Archbishop Riordan, accompanied by his friends, clerical and lay, reached this city. They were taken to the Academy of the Sacred Heart, whose warm-hearted Sisters and pupils had prepared the first reception in his diocese for the new prelate, and to whose institution he was now making his first Episcopal visit. . . . The Archbishop expressed his pleasure at the welcome and entertainment accorded him, saying: "I have been present at exhibitions of more pretentious establishments, but can say I have never heard anything better than here. Thanking you, my dear children, for this kind reception, I hope you will pray for me—you and the Priests and good Sisters also—that I may be aided in the discharge of the duties of the high and holy call to which I have been appointed, by the Almighty, and that He, by His grace, will enable me to realize the hopes and aspirations of the Church and myself, for its furtherance in my new career. In conclusion, I sincerely thank His Grace, Archbishop Alemany, for his great kindness in coming so far to meet me and welcome me on the threshold of my new sphere of action."

Thus it will be seen that the Sacred Heart Academy of Ogden had the honor of the first visit of Archbishop Riordan, in his new diocese, and this city was made the point of meeting between the two heads of the Catholic Church in the West.

From the Salt Lake "Daily Tribune."

On Sunday afternoon, a reception was given by the Sisters and pupils of St. Mary's Academy to the Catholic clergy visiting this city; namely, the Most Rev. Archbishops Alemany and Riordan, the delegation of Rev. clergy who formed the special escort of the new Archbishop to San Francisco, Father Scanlan and the other Fathers of Salt Lake, and several of our citizens were present. A chorus of welcome was gracefully rendered. The addresses to the two Archbishops were appropriate. The music, vocal and instrumental, was very select and rendered with fine shadings and effect. Though the day was rainy, there was an air of freshness in the whole affair. The Archbishops and accompanying clergy seemed much pleased. Archbishop Riordan, in his closing, said he was agreeably surprised to find—in what he thought the wild West—such a grand institution of learning. What he had seen and heard evinced to him that the standard of education was nowise inferior to first-class institutions in the East. "I see here," said he, "intelligence, refinement and scholarship which would do credit to any institution." The Archbishop's period closed by giving Benediction in the Academy chapel, and he left in time for the afternoon train.

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ELIZABETH STUART PHELPS, Mrs. A. D. T. WHITNEY,
JULIAN HAWTHORNE, CELIA THAXTER,
MARY MAPES DODGE, Lieut. FREDERICK SCHWATKA,
ROSE HAWTHORNE LATHROP, E. S. BROOKS,
GEORGE W. CABLE, CHAS. G. LELAND,
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